¶ The Pater noster. ẏ Crede. & the cõmaundementes of god in englysh, with many other godly lessons/ eyght necessary for youth & al other to lerne & knowe: accordyng to the commaũdement & Iniũctions gyuen by thauctorite of the kynges hyghnes through this his realme.

1. g. 108.

¶ The table.

Fyrst a preface to the reader.
¶ The lordes prayer, called the Pater noster.
¶ The salutacion of the aungell, called Aue-maria.
¶ A goodly brefe interpretacion or declaracion of the lordes prayer.
¶ A more large exposicion of the lordes prayer, wherin are conteyned seuen peticyons
¶ The Crede.
¶ An exposicion vpon the Crede.
¶ The. x. cōmaundementes of god.
¶ The commaundementes expounded by Chryst.
¶ A sporte conclusyon of the. x. commaundementes.
¶ The transgressyon of the. x. commaundementes.
¶ The fulfyllynge of the cōmaundementes.
¶ Certayne fruytefull textes of holy scripture.
¶ The. v. wyttes gostly.
¶ The. v. bodyly wyttes.
¶ The. vij. workes of mercy gostly.

¶ The

¶ The.vij. workes of mercy bodyly.
¶ The.vij. gyftes of the holy goost.
¶ The.iiij. cardynall vertues.
¶ The seuen sacramentes of holy churche.
¶ Of.vij.thynges whiche we sholde haue alwaye in our mynde.
¶ Thabolysshynge of the bysshop of Romes vsurped power & iurisdiction within this realme.
¶ An order and forme of byddynge of the bedys, by the kynges cõmaundement.
¶ Thacte made for thabrogacyon of certayne holydayes.

¶ The ende of the table.

¶ The preface.

IT was neuer ordey-
ned without the singler p-
uidence, and moost aboun-
daunt grace of almyghtye
god, that the multitude of christe peo-
ple, sholde lerne by herte the lordes
praier called the Pater noster. the by-
leue, called the Crede. and the. x. com-
maundementes of god. For truely he
that vnderstãdeth these thre, hath the
pyth of all those thynges, whiche ho-
ly scripture doth conteyne/ and what
so euer may be taught necessarily vn-
to a faythfull christian/ and not onely
purely and plentyfully, but therto so
vtterly & clerely that no man can com
playne, or excuse hym selfe iustly/ ha-
uyng that knowlege, which is of ne-
cessite requyred to the atteynynge of
the lyfe eternall.

¶ Thre thynges there be necessary to
be knowen to obteyne eternall lyfe.

The fyrst is, that thou knowe what
is expedyent to be done, and what to
be omytted and lefte vndone.

The seconde, whan thou perceyuest
that

that thou of thyne owne strengthe canst neither do that whiche thou art bounde to do, neyther yet auoyde that whiche thou arte bounde to auoyde/ that than thou knowe of whome to seke, fynde, and receyue this strengthe and power. The thyrde is, how thou sholdest seke and obteyne it/ and by what meanes and wayes, by whom, and for whose sake.

Now therfore the cõmaundementes of god do teache a man to knowe his infirmite/ to make hym fele what he is/ what he can do, & what he can not do/ & that he may knowlege hym selfe a plone ful of vice & synne/ ful of weykenes and feblenes. So that his synne, to his conscyence ones reuelated and knowen by the lawe, than he may be glad to seke after remedye and grace/ wherby he may be restored and iustifyed/ & so he may be able to fulfyll the cõmaundementes. Where & of whom we shal fynde this forsayd souerayne salue & medicine, that is to say, grace, fauour/ remedy and remyssion of our synnes/ strength and power to continue i the same/ and manfully to resist

the

the assautes of Sathan, bothe the ho
ly goost teache vs in our hertes, and
telleth vs by his holy secrete inspira-
cyon. This spiryte telleth vs howe
the father of heuen wyll be mercyfull
to all poore penitent hertes that hol-
ly commytte them selues to his infy-
nyte mercy and goodnes, and do not
mistrust his bountifull promyse ther-
of made/ and that we shall fynde and
haue this infinyte mercy, for the blode
and merytes of his sonne Jesu Christ
and the dethe that he suffred for the
loue that he beareth vnto vs.
But for this he teacheth vs, that we
must praye, crye, and call in sure fayth
and trust, that he wyll in all our ne-
cessities heare vs, for the causes afore-
sayd. And to the ende that we sholde
knowe how to order our prayer/ and
that we sholde desyre nothynge vn-
syttynge, or that is not bothe expedi-
ent and necessary for body and soule,
he hath framed vnto vs a fourme of
a rygh: facyoned prayer, and of a he-
uenly makynge/ so shorte/ so well or-
dred/ so pythye/ so plentifull/ so full of
greate gyftes and heuenly treasures,
as

as none other can be deuyſed of any erthly creature. ¶ Now that we may accordynge to our bounden dutyes faythfully & truly come to the knowlege therof: let vs humbly deſyre grace & aſſyſtence of the father, the ſonne, & the holy gooſt, to whome be laude and prayſe worlde without ende. So be it.

Who ſo euer therfore ſhall knowlege me before men, hym wyl I knowlege alſo before my father which is in heuen. But who ſo euer ſhall denye me before men, hym wyl I alſo denye before my father whiche is in heuen. Math. x.

In the name of god the father, the ſonne, and the holy gooſt. So be it.

¶ The lordes prayer, called Pater noſter.

Our

Mat.vi.b
Luc.xi.a.

OUr father Which arte in heuen, hallowed be thy name. Let thy kyngdome come. Thy wyl be fulfylled as wel in erth as in heuen. Giue vs this day our daily bred. And forgiue vs our trespaces, as We forgyue our trespacers. And leade vs not ī to tẽptacion. But delyuer vs from the cuyll. So be it.

¶ The salutacyon of the aungell, called Aue maria.

HAyle Mary ful of grace, our Lorde is With the: blessed arte thou amonge Women, and blessed be the fruyte of thy Wombe. So be it.

¶ A goodly

¶ A goodly brefe interpreta
cion, or declaracyon of
the lordes prayer.

OUr father whiche arte in heuen
loke mercifully vpō vs thy wret
ched chyldren here in erthe/ & gyue vs
this grace, that bothe thy holy name
amonge vs, and also throughout the
hole worlde may be sanctified & pray-
sed through the true & pure preaching
of the worde of god, and also that syn
ful maner of lyuynge, and all wycked
and erronious doctrynes maye cease.
For by these thynges thy name is dis-
honoured & blasphemed. Cause that
thy kyngdome may come & be encrea-
sed/ and all synners, & all those, which
beinge blynded throughe ignoraunce
lyue in the kyngdome of Satan, may
come to the knowlege of fayth i Jesu
Christ, that by such mean thy churche
maye encrease and waxe more & more
ful of people. Cause also that the holy
goost do confirme and establysshe vs,
that we may obey thy wyll and plea-
sure/ and susteyn and beare the crosse,
as well in lyfe, as in dethe/ as well in
ꝓsperite as in aduersite/ that we may

mortifie our owne wyl, and offre it to god as a sacrifyce. Gyue vs this daye our dayly bread. Take from vs couetousnes and care for the bely, that we may loke for al good thinges frō the/ and that we may receiue them of the. Forgyue vs our trespaces, as we forgyue them ꝑ trespace agaynst vs/ that our hert may be quiet, ꝑ our cōscyence not troubled nor feared with the sight of our synnes. Leade vs not in to temptacyon. But helpe vs by thy spirite in mortifienge, and subduynge, or tamynge of our flesh, that we may lerne to despyse the worlde, with all the desires, studyes and exercises belonging vnto it/ ꝑ that we maye baynquyshe and ouercome ꝑ crafty gupies of Sathan. Finally, delyuer vs almyghtye father, from all euyll/ as well temporall or transitory, as euerlastynge/ as well of body as of soule. Who so euer coueyteth and desyreth these thynges vnfaynedly and hertely, let them saye So be it. And let them byleue without any doubte, that god hath graunted all these thynges / and that theyr prayer is herde alredy, accordynge to

the

the promyse of Christ / whan he sayd:
what so euer thynge ye aske & desyre Marc. xi.
by prayer / byleue that ye do receyue it
and ye shall haue it.

¶ A more large exposicyon of the lor-
des prayer, wherin are contey-
ned seuen petycyons.

¶ The preface & introduction to aske
the seuen petitions, is conteyned in
these wordes.

**Our father Whiche art in he-
uen. &c.**

The vnderstandyng of the wordes.
¶ Almighty god, sith thou of thyn in-
fynyte benevolence & mercye, hast not
onely admytted vs, but also taughte,
yea & cõmaũded vs by thy onely & dere
sonne our lorde Jesu Christ, that we
trustynge in his merites & protection.
he being our intercessour, sholde byleue
that thou were a louyng father vnto
vs. And that we sholde also call the fa
ther, thoughe worthely and by great
right thou mightest haue ben an ãgry
& greuous iudge agaynst vs synners,
which so ofte, and abhominably haue
done

bone agaynst thy godly & moost holy
wyll/ and haue gyuen the occasyon of
displeasure agaynste vs. Gyue vs we
beseche the by the same benevolence &
mercy, that we may haue in our hert;
sure truste of thy fatherly loue, with-
out wauerynge or doubtynge/ & make
vs fele this acceptable smel & swetnes
whiche the moost sure & chyldly trust
dothe get vnto vs, that we may with
glad mynde call the father, knowlege
the, loue the, & crye on the in all ieop-
dies. Kepe vs we humbly beseche the
that we may cõtinue thy louyng chil-
dren/ & not deserue to haue the moost
meketi father our terible iudge/ nor suf
fre vs not to be thyne enemies, which
ought to be thy children and heyres.
Thou wylte also not onely simply be
called a father, but that we with a cõ
mon voyce sholde call the our father.
And so with a specyall prayer of vnite
pray for euery man. Wherfore gyue vs
an agreynge & brotherly loue/ so that
we may perceiue euery one of vs that
we are truly brothers & syssters/ & may
pray to the as to our cõmon aad mer-
cifull father, euery one for other/ euery

as

as kinde chyldzē entreate theyr father one for an other. Graūt that none of vs seke his owne cōmodite or profyte only/ or els forgete other in thy sight: but that auoyding all hate, enuy, and dissencion, as it becōmeth the true chyldzen of god, we maye loue togyther with due fauour/ so that we may saye with a faythful herte, not my father, but our father. Syth truely thou arte no bodily nor erthly father, whom we maye se in erth, but arte in heuen our spirituall father, which dyeth not, nether arte chaungeable, or inconstant/ or suche whiche arte not able to helpe thy selfe, as is in an erthly and bodyly father. Wherby it is cupdent vnto vs how moche thou arte a better father, which teachest vs this temporall fatherhodes, countrey, frendes, ryches, flesshe & blood to be despised for the. Graunt vs dere father that we may be thy heuenly chyldzen. Teache vs to regarde none other thing thā our soule helth, and the euerlastynge inheritaunce/ so that this countrey, and worldly inheritaunce, whiche entangleth and encombzeth vs, labourynge to make vs

erthly

erthly, and lyke vnto it selfe, disceyue vs not/ so that we may saye truly and with a faythfull hert: O our heuenly father, giue vs thy grace that we may be thy heuenly chyldren.

¶ The fyrst peticion.

Halowed be thy name.

¶ O god almyghty, our mooste dere heuenly father, thy godly name euen nowe in this tyme, in this vale of miserye (alas for shame) so many wayes is dishonoured, & miserably blasphemed, applyed to many thynges, wher in standeth not thyne honour and glory/ yea & many abuse it to theyr great confusion, which thynge is so cōmon and often vsed, that this fylthye lyfe may wel be called a sclaunder & dishonestyng of thy moost gloryous name. Make thou al witchcraftes, and false charmes shortly to decaye. Cause all coniuring; by the which Satan or other creatures are enchañted, to cease by thy blessed name. Make ẏ all false fayth by the which either we mistrust the, or put more ꝯfidence in other than is nedefull may quykly be destroyed.

Make

Make ꝑ all heresies & false doctrynes which pretende a colour of thy name may sodeynly vanysshe away. Make that all ypocrisy, or faynyng of truth, ryght wysnes or holynes, disceyue no man. Make that no mā swere by thy name/ lye, or disceyue. Kepe vs from all false hope, whiche vnder colour of thy blessed name, offereth it selfe vnto vs. Kepe vs from spirituall pride, from the vayne honour of worldly glory & name. Graunt vs that in all perylles and daunger, we may call vpon this thy holy name. Graunte that in the straytnes of conscience, and despeardye of dethe, we neuer forgete thy blessed name. Graunt that in our good wordes and workes we may onely prayse and magnifye the/ so that we neyther seke nor chalenge to our selfe any name or honour, but to the only/ whose alone are all thynges. Kepe vs from the moost damnable synne of vnkyndnes. Graunte that by our lyfe & good workes all other maye be moued to good, & that they honour & prayse not vs, but thy name. Graūt that by our cupll workes and synnes, no mā may

take

take occasyon to sclaunder thy name, or diminysh thy prayse. Kepe vs that we desyre nothynge eyther transitory or euerlastynge, whiche sholde not retourne to the honour & prayse of thy name. And if we aske any suche thing heare thou not our folysshnes. Make that our lyfe be suche, that we maye truely be founde thy chyldren/ so that this thy name, father, be not called in vayne, or falsely in vs.

¶ To this parte of prayer spiritually appteyn al psalmes & prayers with whiche we prayse, worshyp, synge, gyue thankes to god/ and finall all the prayse of god.

¶ The seconde petition.

Yet thy kyngdome come

¶ This wretched and synfull lyfe, is the kyngdome of all synnes and myschiefe/ whose lorde is the wycked spirite, chiefe author and grounde of all malyce and synne. But thy kyngdom is the kingdome of all grace & vertue/ whose lorde is thy best beloued sonne Jesus Christ/ the heed & begynnynge of all grace & vertue: wherfore helpe

vs

vs most dere father, & take vs agayne in to thy fauoure. Gyue vs before all thyngs, true & cõstant fayth in Christ/ hope without feare in thy mercye/ agaynste all infirmytyes of our weyke conscyence, & pure loue towardes the and all men. Kepe vs from infidelite, desperacion and malyce. which at the last myght be the cause of our destruction. Make vs to auoyde the foule desyre of lechery. Gyue vs loue to virginitie, and to al clennes. Delyuer vs from discencions, batailes, discordes & stryues. Make the vertue of thy kyngdome to cõme and reygne within vs. Gyue vs peace, concorde, & tranquillitie/ so that wrathe, or any other bytternes, haue not his kyngdom in vs/ but rather through thy grace, the simple swetnes, & brotherly behauyour, all kynde of frendshyp, good maner. gentylnes and kyndnes. Graunte vs that the inordynate anguysh and heuynes of mynde, haue no place in vs. But make that reioysynge & pleasure in thy grace and mercy, rule and haue dominion. And to be shorte, that all synne maye be alienate from vs/ and

that we replenysshed with thy grace, vertue, & good workes, may be made thy kingdome/ that al our hert, minde and wyttes, with all our strength, inwarde and outward, may suffre them self to be ruled by the/ to serue the, thy cōmaundementes, and thy wyll, not them self, the flesshe, the worlde, or the deuyl. Make this thy kingdome ones in vs begon, may be encreased, go forwarde dayly, & growe more and more leest the suttell malyce or sleuthe that we haue to goodnes, oppresse vs/ lest we loke backe agayne, and fall in to synne. Gyue vs a stable purpose and strength, not only to begin this good lyfe, but rather to procede boldly in it/ and to performe it: As the Prophete said. Lyghten myne eyen, lest I slepe, or be wery in good lyfe ones begon/ & so myne enemy do brynge me agayne in to his power. Graūt that we may so contynue/ and that thy kyngdome which shall come, may finysshe & performe this kyngdome, which is begon by the. Delyuer vs frō this peryllous & synfull lyfe whan it shall please the. Make vs desyre ẏ other lyfe to come,

and

and to despyse this present lyfe. Gyue vs grace not to feare deth, but rather to desyre it. Put from vs the loue and desyre of this lyfe, that so thy kyngedome may fully be perfyte in vs.

¶ Of this petition are al psalmes, vses, & prayers, in the which grace & vertue is desyred of god.

¶ The thyrde petition.

Thy wyl be fulfylled as wel in erth, as in heuen.

¶ If our wyll be cõpared with thyne it can neuer be good, but is euer euyl. Thy wyl is euer best, specially as moche to be loued and desyred: wherfore haue compassyon on vs moost dere father, and suffre nothynge to be as our noughty wylles wold haue it. Gyue vs, and teache vs true and stable pacience, whan our wyll is letten & broken. Graunt vs, that whan any man speaketh, holdeth his peace, bothe, or leaueth vndone any thynge contrary to our wyll, that therfore we be not wroth or angry, neither curse, cõplayne, or murmure, neyther iudge nor cõdempne, yea that we defende not our

selfe

selfe with the iniury or hurt of our bro
ther. Graunt ꝓ we may meekely gyue
place to our aduersaries & the whiche
let our wyll / & so to disanull our wyll
that we may praise, say wel, and do to
them, as to those whiche do performe
thy godly and best wyl agaynst ours.
Endowe vs with thy grace, that we
may gladly suffre al diseases pouertie
despytynges, persecutions, crosse, and
aduersityes, knowynge that it is thy
wil to crucify our wyl. Giue vs grace
that we maye suffre iniurye, and that
gladly. Kepe vs frome auengement.
Make vs that we acquyte not euyll
for euyl, neither to auoide violence by
violence. But rather that we liue in
thy wyll, which bryngeth vs all these
thinges, praise the, & giue the thankes.
Make vs that we ꝑpute it not to the
deuyll, or euyll men, whan any aduer
sitie chaunceth: but that we attribute
all vnto thy godly wyll, which ordey-
neth all suche thynges, that our wyll
may be letted, and thy blessednes may
encreäse in thy kyngdome. Giue vs
grace, that we may be glad & merye to
dye / & that for thy wyll we may take
our

our deth gladly/ so that by fere or infir-
mite, we be not made disobedient vnto
the. Make that all our mēbres, eyes/
tonge/ herte handes and feete, be not
suffred to folowe their desires/ neither
that we be at any time subdued vnder
them/ but that we euen as taken and
imprisoned may be broken in thy wyl
and pleasure. Kepe vs from all euyll,
myscheuous, obstynate, harde, styffe,
vngentyll and resistynge wyll. Gyue
vs due obedience, perfyte & fre mynde
in all spiritual thynges, worldly euer
lastyng, and transitory. Kepe vs from
the moost horrible synne of grudging
cursynge, and folysh iudgement/ that
we mysiudge no man, or tourne any
thynge to rebuke, whiche of it selfe is
not euyll. Put from vs that abhomi-
nable euyl, and moost greuous stroke
of suche tonges/ and teache vs that yf
we se or heare of other any thing wor
thy of rebuke, & which displeaseth vs,
that we holde our peace & hyde it/ cō-
playnyng to the onely/ puttynge and
cōmyttynge it vnto thy wyll/ so that
with all our mynde we forgyue them
that offende vs/ for whom also we be
sory,

sory, and praye for theyr amendynge. Teache vs to vnderstande that no mā may hurte vs excepte he do hym selfe moche more hurt in thy syght/ so that we may be moued with mercy towardes hym: rather than we sholde be prouoked to wrathe/ rather weppynge for his blindnes, thā to thinke of auengement. Giue vs grace that we reioyce not in theyr troubles, which haue resysted our wyll or hurt/ or in what poynte so euer theyr lyfe displeaseth vs, & also that we be not sory whan they prosperr and haue welfare.

¶ Of this petition are al psalmes, vses, and prayers / teachynge vs to pray for our enemyes, and a gaynst our synnes.

¶ The fourth petition.

Gyue vs this daye our dayly breade.

¶ The bread is our lord Jesu Christ. whiche nourysheth & comforteth the soule. Therfore o heuenly father giue vs this grace, that the lyfe of Christ, wordes, workes, and passyons, maye be preached/ knowen / accepted/ and al=

allowed / bothe of vs, and of all the worlde. Gyue vs grace that we may haue his wordes, workes, and all his lyfe, for an effectuall example & spectacle of al vtues. Gyue vs grace that in our passions & aduersities we may cõfort our selues by his passion & crosse. Gyue vs grace that we maye with a stable fayth ouercome our deth by his deth / & folow without fere this noble captayne in to an other life. Gyue vs this grace, that al they ꝑ preache, may profitably & godly preache thy worde, & Jesu Christ through al the worlde / and ꝑ all which haue herde thy worde preached, maye lerne Christ / & so may be purified & go forthe in a better lyfe. Graūt this also mercyful father, that all straunge doctrynes in the whiche Christe is not lerned, maye be thruste out of thy churche. Haue mercy on al bysshops, and prestes / and all rulers and gouernours / and generally vpon all officers / bygh, and lowe / that they maye be lyghtned with thy grace to teache and rule well / bothe in worde, and also example of lyfe. Kepe al that are weyke in the fayethe, leest they be

offended

offended by the euyl example of them, which ought to gyue to them best example. Kepe vs from heresies and doctrines of diuision, that we may be agreyng in one mynde, syth we vse our dayly bred/that is, one dayly doctrine and word of Christ. Teache vs by thy grace to thinke and haue minde, truly and as we ought to do, the passion of Christ/& to ioyne it happyly with our lyfe, counterfaytynge and folowynge the example of it ⁝ our lyuyng/so that we may come vnto and attayne some thyng, though it be but the shadowe of it. Finally gyue vs our dayly bread that Chryst in vs, and we in Chryste, may dwell perpetually, and may worthely beare his name, sythe of Chryst we are called chrysten.

¶ Of this peticiō are al kind of prayers, and psalmes, with the whiche we praye for our offycers, agaynste false teachers/for the iewes/for heretykes/ and all other that are out of the ryghte waye. And also with the whiche we praye for them that lacke comforte.

¶ The fyfth peticion.

And

And forgyue vs our trespaces, as we forgyue our trespacers.

¶ This prayer hath a certeyne condicyon and sygne annexed with hym/ whiche is that fyrste we forgyue our trespacers. This done, than we maye praye that god forgyue vs our trespaces. Before also in the thyrde peticion we prayed that the wyl of god myght be fulfylled, whiche wylleth that we suffre all thynges paciently/ not acquitynge euyll for euyll/ neyther sekynge auengement/ but that we do good for euyll/ by the example of our father in heuē/ whiche maketh his sonne shyne vpon good and euyll, and sendeth his rayne vpon kynde, and vnkynde.

¶ This is now our prayer.

O Father comforte our conscience bothe nowe, and in the daye of deth/ whiche conscience is now abasshed, seynge his synne & iniquite/ and than also shal be abasshed, remēbring thyne harde and strayte iudgement. Gyue vs thy peace in to our hertes, that we reioysynge maye loke for thy

iudgemēt. Entre not in to iudgement
agayuſt vs, with the ſtrayte extremi-
tie of thy lawe. For in it ſhall no man
be founde innocent and rightous, but
manyfolde wayes to haue ſynned a-
gayuſte it. Teache vs dere father, not
to ſtycke, fley, or groūde our ſelues in
our good workes or deſeruynges, but
to gyue and ſubmyt our ſelfe playnly
and faythfully to thyne infinyte and
incomparable mercy. Agayne, make
that we deſpayre not for this our gyl-
tie and ſynfull lyfe, but that we maye
iudge that thy mercy is more myghty
an ſtronger than our lyfe, howe ſo e-
uer we haue ordred it. Helpe and com
forte all mennes conſcience, which in
poynte of dethe, or in any other ſuche
temptacyon, are vexed with deſpera-
cion. Forgyue bothe them and vs our
dettes / cōforte vs / refreſſhe vs / and be
recōſiled vnto vs. Gyue vs thy good-
nes for our malyce, as thou cōmaun-
deſt that we ſhold do to our enemies.
Caſt downe the horrible fend ſclaūde-
rer, accuſer, & encreaſer of our ſynnes,
now, and in the poynt of deth. And to
be ſhort, in all ſtraytnes of conſcience.

Gyue

Gyue vs grace to beware, and to a-
uoyde, that by our diffamacion mens
synnes appere not the more greuous.
Iudge vs not after the accusacion of
the deuyl, & our wretched consciences/
neither heare ꝑ voyce of our enemyes
which accuse vs day and night before
the/euen as we wyll not heare them,
whiche diffame and accuse other vnto
vs. Take from vs the greuous heape
of synnes in our cõscyence/ so that we
refreshed by the sure trust and confi-
dence of thy mercy in the bottome of
our herte, may lyue, dye, suffre, & take
all thynges pacientlỹ.

¶ In this petycion take place al psal-
mes, and prayers whiche agaynste
synnes crye on the mercy of god.

¶ The sixth petycion.

And leade vs not in to temp-
tacyon.

¶ We are assauted with thre maners
of tẽptacions/ the flesshe, the worlde,
and the deuyl. Therfore we desire the
moost dere father, endewe vs so with
thy grace that we may withstand the
desyres of the flesh. Make that we re-
sist

fast and fight agaynst this superfluite of meate, drynke, slepe, slouth, & ydelnes. Make that we maye bryng the flesh in to bondage & subiection with fastinge, temperate dyete/ conuenient clothynge/ slepe/ rest/ watche, and labour so that it may be mete, and apte to good workes. Make þ with Christ we maye fasten on the crosse our euyll desires to lechery, with al his affectiõs and instigacions/ that we neuer consent to folowe any of his temptacions. Make that yf (by chaunce) we loke on a well made, or fayre man or woman, or any other beautiful ymage or creature, that they be not to vs a cause of temptacyon. But that the rather of thẽ we may take occasion to loue thy name, and to prayse the i thy creatures. Make that whan we heare any glad or pleasaũt armony or melody, or fele any swete sent or odours, that we seke not therin our delite and pleasure, but thy prayse & glorye. Kepe vs from the great synne of couetousnes, & desyre of worldly riches. Giue vs grace that we seke not the rule & honour of this worlde, or consente to suche desyres.

Kepe

Kepe vs that ꝑ false subteltie of this worlde/the counterfayte bryghtnes & entysemẽtes of the same perswade vs not to folowe it. Kepe vs that we be not drawen by the euylles and aduersities of this worlde, to impacience, auengement, wrathe, or suche other vices. Gyue vs grace, that we maye despyse the lyes of the worlde, colours, disceytes, promyses, & falsehode. And to be short that we may esteme of lytell reputacyon all that belongeth to hym/good, and euyl/as we haue promysed in baptisme/and that we maye continue in this purpose/ goynge forwarde dayly more and more. Kepe vs from the entysementes of the deuyll, that we consent not to pryde, whiche wolde cause vs to sette moche by our selfe, and despise other for riches/ kyn/ power/science/lerning/beaute/or any other giftes or goodnes. Kepe vs that we fal not in to the synne of hate, and enuy, what occasion so euer be gyuen to vs. Kepe vs that we doubte not in the fayth, neyther fall in desperacion/ now nor in the poynt of deth. Put thy helpynge hande our beste heuenly father,

ther to them ꝑ fight & labour agaynst this hard and manyfolde temptacion. Comforte them that nowe do stande & lyfte the vp that are fallen & be ouercome. Finally, fulfyll vs all with thy grace, that in this myserable and perillous lyfe (which is compassed with so many continual enemyes, that neuer ceasse) we may fyght boldly, with stable and noble fayth, and obteyne the euerlastynge crowne.

¶ The seuenth petition.

But deliuer vs from ꝑ euyll.

¶ This petition prayeth for all the euyls of paynes & punishmentes, as doth the churche in the letany.

¶ O father deliuer vs from thy euerlastyng wrath & punishmentes of hel. Deliuer vs from thy straite iudgemẽt in dethe, and at the last daye of dome. Delyuer vs from sodeyne deth. Kepe vs from the violence of water, & fyre/ from thonder, lyghtnyng, and hayle. Kepe vs from hongre & derthe. Kepe vs from warre & manslaughter. Kepe vs from thy moofte greuous strokes/ the pestylence/ frenshe pockes/ fallynge

lynge sycknes/ & suche other diseases. Kepe vs from al euylles and perylles of the body. Prouided alway, that in all these thynges be the glorye of thy name, encrease of thy kyngdome, and fulfyllynge of thy wyll. So be it.

¶ Graunt vs good lorde, that al these prayers may be obteyned of vs without doubte. Neyther suffre that we mystruste any thynge, but that in all these thynges we shall be herde, yea be herde alredy. And let all these thinges be sure, and without any doubte. So may we with glad herte saye Amen. That is to say, stable, constant, true, & sure be it.

¶ The Crede.

I byleue in god ỹ father almyghty, maker of heuen and erth. And in Jesus Christ his onely sonne our lorde, Whiche was conceyued by the holy goost, borne of Mary the virgyn. He suffred vnder pontius Pylate he

he was crucified, deed, and bu ryed. Descended to helle. The thyrde day he rose from deth. He ascēded to heuen, he syteth on the ryght hande of god the father almyghty. From thens he shall come to iudge ỹ quicke and deed. I byleue in the holy gost. The holy vniuersall chur che. The cōmunyon and com= pany of sayntes and faythfull men. Forgyuenes of synnes. Rysinge of the body, and euer= lastynge lyfe. Amen.

¶ An exposicion vpon the Crede.

The effecte of our fayth standeth in thre partes, as in it are reher sed thre persons of the godly Trinite. The first is of the father. The seconde of the sonne. The thyrde of the holy goost. And to euery of these persons is applyed his operacion. This is the chefe article of the faith in the which

all

all the other depende. Here note two maner of byleues.

¶ First some there be, which byleue ẏ those thingꝭ be true which are spoken of god: as a mā doth byleue those thinges to be true which he heareth of the Turke, of the deuyll, and of hell. This fayth is rather a science or a vayn opinion than a sure trust or byleue.

¶ There is an other fayth towardes god, that thou do not onely byleue those thinges to be true, whiche thou hearest of god, but also truste to hym, and betake and cōmyt thy selfe hooly vnto hym. Besydes that, to haue a sure hope and confidence in him with the maner of a certaine good presumpcion, vpō that without doubte thou surely shalte obteyne and receyue of hym, that whiche thou herdest spoken of him/and that with suche fayth and confydence, as thou woldest gyue to none erthly man. Be it i case that the Turke (or any other man) be greatly praysed vnto the / and that thou byleue faythfully that same man is discrete & worthye prayse, yet for all that thou wylt not cōmytte thy selfe vnto

hym, puttynge all thy truſt and confi-
dence in hym. But this fayth, whiche
boldely betaketh hym ſelfe to god,
bothe in tyme of lyfe and deathe/
knowynge that he is ſuche as he is
ſpoken of, maketh onely a chriſten, &
obteyneth of god what ſo euer he de-
ſireth. Neyther is there any falſe hert
that receyueth this fayth, for this is
the quicke fayth, which is required in
the fyrſt cõmaundement, which fayth
thus: I am thy god, take no ſtraunge
gods. Wherfore this In is not put in
vayne, but it is to be obſerued with a
notable ſignification. For we do not
ſaye, I byleue to god the father, or of
god the father: But I byleue in god
the father, in Jeſu Chriſte, and in the
holy goſt: wherfore this fayth ought
to be had in none but in god. So that
by this we confeſſe alſo the godhede
of Chriſt, & of the holy gooſt/ bycauſe
we byleue none otherwyſe in the ſon
and in the holy gooſte, than we do in
the father hym ſelfe. For euen as we
haue one faythe in all thre perſons, ſo
all thre perſons are onely one god.

¶ The fyrſt parte of the beleke.

I by-

I Byleue i god the father almygh
ty, maker of heuen & erthe/ that
is I forsake Sathan, & all ydolatrye.
all charmes, wytche crafftes, and false
hope. I put my trust in no man of all
the wrolde, neyther yet i my selfe, nor
in my power, lernyng, science, ryches,
wysedome, or what so euer it be that
I haue or possesse. I put no cõfidence
in any creature, whether it be i heuen
or in erthe, but I put my sure truste
onely in one god, whiche can not be
sene with mannes eye, which can not
be comprehended with mans wytte,
whiche made heuen & erth, and alone
ruleth all creatures. To hym hoolly
I submyt my selfe, nothyng fearynge
nor regardynge the malyce of the de-
uyl, and his felowes, for my god is a-
boue them all. Neyther wolde I put
the lesse confidence in god, thoúgh all
men did forsake me, and persecute me.
Neyther wyll I truste hym the lesse,
bycause I am wretched and poore, by
cause I am rude & vnlerned, bycause
I am despysed and lacke possessyons.
Neyther yet the lesse bycause I am a
synner, for this my fayth dothe take

passe all thynges (as it is necessarye & ought to do) what so euer eyther be, or be not / bothe synnes and vertues / and to be worte, all thynges: So that we dothe purely & hooly fyxe her selfe in god onely, as the first commaundement teacheth and compelleth me.

Neyther desire I any signe to tempte hym, I trust faythfully vnto hym: although he deferre and tary his pleasure, I wyl not set or prescribe to hym any ende, any tyme, measure or, season, but I cõmyt all to his wyll with a pure fayth, and a stable / for he is almyghty. What can I than lacke, that he can not gyue and do vnto me? For he is the maker of heuen & erthe, and lorde of all thinges. What thynge than can hynder or hurte me? How may it be that all thynges shall not turne to myne vse & profyte? Whan he to whom al these thinges are subiecte and obedyent, fauoureth me, and loueth me? Nowe (sythe he is god) he knoweth whervnto he hath ordeyned me, and how euery thynge shal be best for me, and that whiche he knoweth he may do. And seynge he is my father, it is

sure

sure that he wyll do it, & prouyde the beste for me, and that for the fatherly loue that he hath & beareth vnto me. Whan I doubte not hereof, and haue sure truste in hym, than no doubte I am his seruaunte, his sonne, and his heyre. And euen as I beleue, so shall it be to me.

¶ The seconde parte of the beleefe.

AND in Iesu Christe his onely sonne our lorde, which was cō-ceyued by the holy goost, borne of Mary the virgyn. Suffred vnder Pontius Pylate, crucyfyed, deed, and buryed. Descended to helle. The thyrde daye he rose agayne from dethe. Ascended to heuen, sitteth on the right hande of god the father almighty. From thens he shall come to iudge quycke and deed. That is, I do not onely beleue that Iesu Christ is the true and only sonne of god, by euerlastynge & godly nature/ and beynge from the begynnyng, and euer begoten: but also that all thynges are subdued vnder hym, & that he is my lorde, and the lorde of all creatures/ made ruler ouer them, beynge man, whiche he hym selfe with

the

the father in his diuinite dyd make.
¶ I byleue that no man may byleue in god the father or maye come vnto the father, neyther by science and lerninge, neyther by workes, neyther by theyr owne reason and wytte, or by what thynge so euer maye be named in heuen or erthe: but by this, and in this, Jesu Christ his oncly sone, that is to say, by the faith in the name and power of Jesu Christ.
¶ I byleue vnfaynedly & surely, that he was conceyued for my profyte, by the holy goost, without all mans carnall worke, without a bodyly father, or mans sede, and that to puryfie and make spirituall my synfull, fleshly, vncleane, & dampnable cõception/and all theyrs that byleue in hym, moued to this mercy of his owne free wyll, and the wyll of the almyghty father.
¶ I bileue that he was begotē of the virgin Mary, without the losse of her pure & incorruptible virginite/so that (accordynge to the prouydence of the mercyfull father) he sholde bleſſe and cleanse the synnes & dampnable byrthe of all that byleue in hym, that afterwards

wardes it myght do no hurte.

¶ I bileue that he ſuffred paſſion and deth for my ſynnes, and al theyrs that bileue in him, & that he therby bleſſed all paſſyons, croſſes, & dethes, ſo that after they myghte not hurte, but be bothe holſome and meritorious.

¶ I bileue that he was ded and buryed to mortifie and burye my ſynne/ and all the ſynnes of them that bileue. Finally, that all bodyly deth, by his deth was deſtroyed, ſo that it is of no power to hurt, but is rather made holſome and profitable.

¶ I bileue þ he went downe to hell to ſubdue & make captyue (to me and to al that bileue) the deuyl with al his empery, ſubtelte, and malyce/ to deliuer me from hell, wherunto I was cõdempned in my fyrſt father Adam, taking away al power therof þ it might not hurt me, but ſhold rather be a profitable occaſiõ to me to laude & praiſe god for my delyuerye.

¶ I bileue that the thyrd day he roſe agayne from dethe/ to bryng me and all that bileue, in to a newe lyfe/ and that therby he rayſed me from deth of

ſynne

lyfe, in to grace & spirite, not to synne after, but that I endowed with all kyndes of grace & vertue, might serue him, & to fulfyl his cõmaundementes.

¶ I byleue that he ascended in to heuen/and that he hath receyued of the father, rule and honour, aboue al aungels and creatures. And that he now sytteth on the ryghte hande of the father/that is, that he is kyng and lorde ouer all the goodes of his father, in heuen, hel, and erth. Wherfore he may helpe me, and them that byleue, in all maner aduersities, agaynst all aduersaryes, and enemyes.

¶ I byleue that from thens he shall returne the laste daye to iudge quycke and deed. And that he shall cause all men and aungelles, good and cuyll, to come before the seate of his iudgement/whome they shall se bodyly, to delyuer me, and all faythful, from bodyly deth/from all cuyll, and synnes/ and to punysshe with eternall dampnacyon his ennemyes, and aduersatyes/ so ỹ we shall be delyuered from theyr power for euer.

¶ The thyrde parte of the beleue.

I byleue

I Byleue in the holy goost, the holy christē churche, the cōmunion of sayntes, ẏ forgyuenes of synne, the rysynge of flesihe, & euerlastynge lyfe. So be it. That is to say, I do not only byleue ẏ the holy goost is very god with the father, and ẏ sonne, but also that no mā can come to the father by Chryst, by his lyfe, passion, dethe, and what so euer we haue here tofore spoken of Chryst, or obteyne any of these thingē, without the worke of this spirite: with the whiche spirite, I moost hūbly desyre the father, and ẏ sonne, to touche me & al faithful, to styre me vp to cal, to drawe/ and by Chryst, and in Chryst to quickē me, to make me holy and spiritual, & so to brynge me to the father/ for it is he, whiche with the father, by Christ, and in Christ worketh and quyckeneth all thynges.

¶ I byleue that in all the worlde (be it neuer so greate) there is but one cōmen christen Churche, which is none other thynge, but the congregacion & communyon of holy men/ that is, of ryghtous & faythful men on the erth. And that this church by this holy spi-

rite is gathered & maintened, thrugh whome also it is gouerned, and encreased daily by the sacramentes, and worde of god.

¶ I byleue that no man can be saued whiche is not agreable & consentinge with this congregacion, in one fayth, in one worde, in one sorte of sacramentes, hope, and charite. And that none of the Iewes or Gentyles can be saued with this churche, except they reconcile them selfe vnto it, and come in fauour with it, confirming them selues in all poyntes therunto.

¶ I byleue that in this communyon of christente, al the prayers and good workes of this congregacyon do necessaryly helpe me, wepe on my syde, and comforte me in all tymes of lyfe and deathe.

¶ I byleue that in this congregacyon, and common welthe (and in none other place) is forgyuenes of synnes. And that without this, all grace and good workes, how many so euer there be of them, do nothing profyte to forgyuenes of synne. And contrary wyse in this congregacyon, the multytude

greatnes,

greatnes, and often commyttynge of
synnes (to hym that vnfaynedly re-
penteth) do nothynge hurte, neyther
let the forgyuenes of synne, but that
this forgyuenes wth continue, where
and how longe so euer this excellent
churche doth endure. To whom also
Chryst gyueth his keyes, and sayth:
what so euer ye lose vpon erth, it shal Math.xviij
be losed in heuen. Lykewyse he sayth
to Peter alone, in the name and stede
of this onely churche. what so euer Math.xvj.
thou lose vpon erthe, it shall be losed
in heuen.

¶ I byleue that there shall be a ry-
synge of them that are deed: In the
whiche rysynge, the holy goost shall
fyxre vp all flesh / that is, al men con-
ternynge the bodye and flesshe / good,
and euyll. So that the very flesshe,
whiche was deed, buryed, and consu-
med, or by other wayes destroied, shal
returne and lyue agayne.

¶ I byleue that after this resurrecti-
on, I my selfe, and all true penytent
synners, shall haue euerlastynge lyfe Collos.j.
of god the father, in the kyngdome of Titum.iij.
his welbeloued sonne / not for, by, nor Rom̃.vuj.

through

through the workes of ryghtwysnes, that we haue done, (for all passyons, and martyrdomes that maye be suffred in this worlde, are nothynge comparable to the glory to come, whiche
Roma.iij. shall be shewed i vs) but by the grace and mercy of god, by the redempcyon whiche is in Chryste Jesu/ that is to saye, by his precyous deth, and moost
Roma.vij. paynfull passyon. For truly the guerdone, rewarde, and stypende of synne, wherwith we are al manyfolde ways polluted / bespotted / and defyled/ is deth/ yea, and that euerlastynge. But by the grace of god it is, that we repentyng of our synnes, and byleuyng stedfastly his promyses, shall haue euerlastynge lyfe in Jesu Chryste our lorde. Of all these thynges I doubte not but euery one of them shall come vnto me from the father, by the sonne Jesu Chryste our lorde/ with, and in the holy gooste. So be it.

That signifieth, that in good ernest, & without doubte, all these thyngs be true.

¶ The.x.

¶ The.x. commaundementes of god.

¶ The fyrst table.

¶ Thou shalte feare thy lorde god, and hym onely worshyp. j.

Thou shalt not take the name of thy lorde god in vayne. ij.

Remembre that thou sanctify the Sabboth daye. iij.

¶ The seconde table.

¶ Honour thy father and thy mother. iiij.

Thou shalte not kyll. v.

Thou shalte not do aduoutry. vj.

Thou shalte not steale. vij.

Thou shalt not bere false wytnes agaynst thy neyghbour. viij.

Thou shalte not desyre thy neyghbours house. ix.

Thou shalte not desyre thy neygh=

neighbours wyfe, neyther his man ſeruaunte, his Woman ſeruaunte, his oxe, his aſſe, or ought that is his.

¶ The cõmaundementes of god gyuẽ by Moyſes, and expounded by Chryſt.

¶ The fyrſt table.

1. Exodi. xx. Deuter. vj.

I am the lorde thy god, which haue brought ꝺ out of the lande of Egypt, & out of the houſe of bondage. Thou ſhalte haue none other goddes in my ſyght. Thou ſhalte make the no graue ymage/ neyther any ſymylytude that is in heuen aboue, eyther in the erthe benethe/ or in the Water that is benethe ꝺ erth. Se that thou neyther bowe thy ſelfe vnto thẽ/ neither ſerue them. For I the lorde thy god, am a gelous god/ & vyſyte the ſynne of the fathers vpon the chyldren, vnto the thyrde and fourth generacion of them that hate me: & yet ſhewe mercy vnto

thouſandes

thousandes amonge them that loue me, and kepe my cõmaundementes.

Chryst. Heare Israel/ our lorde god is one lorde: and thou shalte loue thy lorde god with all thy hert/ and with all thy soule/ and with all thy mynde/ and with al thy strength. Thou shalt worshyp thy lorde god, and him onely shalte thou serue. Marc.xij. Deuter.vj. Math.iiij.

Thou shalt not take the name of the lorde thy god in vayne. ij.

For the lorde wyll not holde hym giltles, that taketh the name of the lorde his god in vayne.

Chryste. ye haue herde howe it was said to them of olde tyme: Thou shalt not forswere thy selfe/ but shalte performe thyne othes to the lorde. But I say vnto you, swere not at all: neyther by heuen, for it is gods seate/ nor yet by the erthe, for it is his fotestole: neyther by Ierusalẽ, for it is the cirye of the great kinge: Neither shalt thou swere by thy heed, bycause thou canst not make one whyte heare, or a blak. But let your cõmunicacyon be, ye ye, and nay nay, for what so euer is more than Math.v.

than that, commeth of euyll.

iiij. Remembre that thou sanctify the Sabboth daye.

Exod.xx. Sixe dayes thou hast to labour, and do all that thou haste to do: but the seuenth daye is the Sabboth of the lorde thy god/ in it thou shalte do no maner worke: neyther thou, nor thy sonne, nor thy doughter/ neyther thy manseruaunt, nor thy mayde seruaũt/ neyther thy cattell, neyther yet straunger that is within thy gates. For in sixe dayes the lorde made heuen and erth/ and the see/ and all that in them is/ and rested the seuenth daye. Wherfore the lorde blessed the seuenth day, and halowed it.

Math.xij. Marc.iij. Esaie.lviij. Esaie.xxvj. Hebr.iiij. Christ. It is lefull to do a good dede on the Sabboth daye. For the sonne of man is lorde euen of the Sabboth day. The lorde sayth by his prophete Esaie, that his Sabboth is halowed and kepte, whan we rest and cease to do our owne wyl, to folow our owne wayes, & to speake our owne wordes: whan we in word, thought, and dede fulfyll his wyll (I say) and not ours:

and

and whā we suffre hym to do his wor
kes in vs/ that at the laste, we maye
come to that Sabboth and true reste:
euen eternall lyfe/ whiche Chryst the
lorde of the Sabboth hath obteyned
for vs by his bloode.

¶ The seconde table.

Honour thy father and thy mo iiij.
ther / that thy dayes maye be
longe in the lande whiche the
Lorde thy god gyueth the.

Chryst. Honour thy father and thy mother. Math.xv.

Paule. Honour father and mother: this is the fyrste cōmaundement that hath any promes/ that thou mayst be in good estate, and lyue longe on the erth. Ephes.vj.

By this cōmaundement Chryst teacheth vs not onely to haue our father & mother in reuerence/ & to obey them/ as he him selfe was subiect vnto his mother the virgyn Mary: but also to minister vnto their necessitie. Luc.ij.

Math.xv. Marc.vij.

Thou shalte not kyll. v.

Chryste. ye haue herde howe it was Math.v.

said vnto them of the olde time: Thou
shalte not kyll. who so euer kylleth
shal be in daunger of iudgement. But
I saye to you: who so euer is angrye
with his brother, shall be in daunger
of iudgement. Who so euer saythe to
his brother, Racha/ shal be in daũger
of a counsell. But who so euer sayth,
thou foole, shall be in daunger of hell
fyre. Item ye haue herde howe it is
sayd. Thou shalt loue thy neyghbour
and hate thyne ennemye. But I saye
to you: Loue your ennemyes/ bielle
them that curse you/ do good to them
that hate you/ praye for them that do
you wronge and persecute you: that
ye may be the chyldren of your father
which is in heuen. For he maketh the
sonne to aryse on the euyl, and on the
good/ and sendeth his rayne on the
iust, and on the vniust.

vj. Thou shalt not breke Wedlok.

Math.v. Chryste. ye haue herde howe it was
sayd to them of the olde tyme: Thou
shalt not cõmyt aduoutry. But I say
to you/ that who so euer loketh on a
wyfe, lustynge after her/ hath cõmyt-

tyd

ted aduoutrye with her alredy in his herte

Paule. Let wedlocke be had in pryce in all poyntes/and let the chambre be vndefiled: for hore kepers and aduoutrers god wyll iudge. Hebre.xiij.

Thou shalte not steale. vij.

Christ. Steale not/defraude no man. Marc.x.
yf any man wyll sue the at the lawe/ Math.v.
and take thy cote from the: let hym haue thy cloke also/gyue to hym that asketh:and from hym that wolde borowe turne not awaye.

Paule. Now is there vtterly a faute amonge you/ bycause ye go to lawe one with an other. Why rather suffre ye not wronge? why rather suffre ye not your selues to be robbed? yea, euen your selues do wronge, & robbe/ and that the brethren. Let hym that dyd steale, steale no more/but let hym rather labour with his handes some good thing, that he may haue to giue vnto hym that nedeth. i.Corin.vj. Ephes.iiij.

Thou shalt not bere false wytnes agaynst thy neyghbour. viij.

Christ. Beare no false wytnes. I say Marc.x.

vnto

Math.xij. vnto you, that of euery ydell woyde
which men shal haue spoke, they shal
giue accoptes at the day of iudgemēt.
Ephes.iiij. Paule. Wherfore put away lyenge, &
speake euery man truth to his neygh-
bour / for as moche as we are mēbres
one of an other. Let not filthy cōmu-
nicacion proceade out of your mouthes
but that which is good to edifie with
all, whan nede is / that it may haue fa
uour with the hearers. Let all bytter-
nes fearfnes and wrathe, roryng and
cursed speakynge be put awaye from
Ephes.v. you. Let no filthines, folysshe talking
nor iestynge (whiche are not comely)
be ones named amonge you: but ra-
ther gyuynge of thankes.

ix. Thou shalte not coueyte thy
x. neyghbours house. Neyther
shalte thou coueyte thy neigh-
bours wyfe, neyther his man
seruaunt, his womanseruaūt,
his oxe, his asse, or ought that
is his.

Math.vij. Christe. What so euer ye wolde that
men

men wolde do to you: euen so do ye to them. To loue a mans neyghbour as hym selfe, is a greater thynge than al burnte offrynges and sacrifyces. Be not ouercome with luste/ for the care of this worlde, and the deceitfulnes of ryches, choke the worde. Marc.xij. Math.xxij. Marc.xij.

Paule. Let your conuersacion be without couetousnes/ and be cõtent with that ye haue alredye. Godlynes is a greate ryches, yf a man be contente with that he hath. For we brought nothynge in to the worlde/ and it is a playne case, that we carye nothynge out. Whan we haue fode and raymẽt, let vs therwith be cõtent. They that wyll be ryche, fall in to temptacyon & snares/ and in to many folysshe and noysome lustes, whiche drowne men in perdicyon and destruction. For couetousnes is the roote of all euyll: whiche whyle some lusted after, they erred from the fayth/ & tangled them selues with many sorowes. Hebr.xiij. 1.Timo.vj.

These wordes which I commaunde the this day/ shal be in thyne herte/ and thou shalte whette them on Deuter.vj.

AGainst the first precepte offende they, whiche in aduersitie vse charmes and wytchcraftes, or at any tyme do truste in theyr helpe. They that haue bowed theyr faythe to the deuyll. They whiche abuse letters, signes, herbes, wordes, blessynges, or suche lyke. They that exercyse any kynde of wytchcrafte (as there be many kyndes) some vse roddes, some cristall stones, some clothes. And some there be that burne milke/some with charmes do dygge vp treasures.

These and all suche other, are contrarye to the fyrst commaundement.

They that conferre theyr lyfe & workes to the sygnes of heuen, and to the coniecturyng of sothe sayers, puttyng obseruacyon and difference bytwyxte tyme and tyme. They that defende eyther theyr selfe, or theyr cattell, house, chyldren, or other goodes, from wolues, weapen, fyre, or water, with any prescrypte, charme, or supersticyous prayer. They that ascrybe theyr trouble & aduersitie to the deuyll, or other euyll men. They that not louyngly, and with glad herte wyl accepte prosperite

sperite, and aduersite / good, and e-
uyll / and all thynges euen as he had
receyued them of god, to whome we
ought to gyue all thankes, what so e-
uer chaunce vnto vs. They that tẽpte
god, to proue what he wyll do for
them / puttinge them selues (without
any cause) in ieopdie of body or soule.
They that ware proude of ryghtwys-
nes, conning, or other spirituall gyfte.
They that worshyp god or his saynt;
for temporal goodes, onely or chiefly,
forgeting the profites of their soules
They that truste not euery tyme and
in euery place, puttynge theyr confy-
dence only i the mercy of god, through
out all their lyues and werkes. They
that doubte in faythe of the fauour of
god. They that regarde not the vn-
beleefe and mystrust of other / neyther
bryngeth them to theyr power to by-
leue and truste in the mercy of god.
Of this place are all kyndes of vnbe-
leefe, mystrust, and desperacion.
Agaynste the seconde offendeth he,
that without a cause, or of a custome
swereth folyshly. He that forswereth
hym selfe, or kepeth not his promesse.

He that sweareth or doweth to do any mysschyefe. He that by the name of god dothe curse or banne other. He that folysshly tryfleth with god, wrestleth (thoughe it be in sporte) the wordes of scrypture. He that in trouble doth not call on the name of god, neyther thanketh hym in all thynges, swete, soure/good, and cupl/welfare, e trouble. He that asketh to be prayfed and honoured for his vertue and wysedome. He that falsely dothe call on the name of god, as heretykes do/ and which by pryde haue fayned themselues holy. He that prayseth not the name of god in all thyng; that chaffice vnto hym. He that withstanderth not all suche thynges as do sclaunder the name of god, e they that mysuse his holy name/ or by thoccasyon of it do cupl dedes. Adde hereunto vayngloxy honour, e pryde of spirituall thynges.

Agaynst the thyrde offendeth he, that heareth not or techeth not the worde of god. He that prayeth not, and serueth not god in spiryte. he that wyll not suffre god to haue the glory of all his workes. he that putteth any truste

in

in his owne workes affections, or de-
syres. He that is not content to suffre
all suche thynges as god wyll put vn
to hym. He that helpeth not other
that they maye fulfyl these preceptes,
and forbyddeth not other that wolde
transgresse them.
Agaynst the fourth offendeth he, that
is ashamed of the pouertie, or any o-
ther worldly wretchednes or misery
of his parentes. He that prouydeth
not suche thinges as are necessary for
them: as foode, & rayment. And moche
more they whiche curse, banne, and
beate them, which say euyll by them,
slaunder them, hate, & disobey them.
He that in his hert setteth not moche
by them for gods cõmaundement. he
that dothe not honour them thoughe
they be cruel and vnryghtfull. he that
obeyeth not maysters, and officers.
He that is not trusty and faythfull to
them, whether they be good or euyll.
He that mayntaineth not this com-
maundement, nor resysteth not them
whiche do the contrary. Eyther con-
ferre all the kyndes of pryde, and of
disobedience.

Obedyence to maysters and officers

Agayns

Agaynst the fyfth offendeth he, that is angrye with his neyghbour. He that sayethe to his neyghboyr Racha, in whiche worde are conteyned all kyndes of wrathe and hatred. he that calleth an other fole: of whiche worde sprynge chydes, cursynges, sclaunderynges, euyll iudgementes, mockes, & suche other. He that doth publysshe his neighbours offences to his sclaunder, rather than amendement, & doth not couer and excuse them. He that forgyueth not his enemyes. He that prayeth not for his enemyes. He that wyll not loue and do his dutie to his enemye. Under this precepte are conteyned al the sinnes of wrath, hatred, manslaughter, batayle, pyllage, burnynges, finally of contencyon, stryfe, chydinges, enuy in the welfare of our neyghbourrs, and reioysynge of his hurte, or trouble. He that dothe not exercise the werkes of mercy, and that vnto his enemyes. He that setteh other by the eares, and enclyneth them to hate the one the other. he that styrreth vp discorde amonges other. He that wolde not reconcyle them whiche

be

be at defiaunce. he that withstandeth not, nor preuenteth wrathe, & debate, yf he may.

Agaynst the fifth offenneth he, that hath to do with any syngle woman, or is an adulterer. He that taketh any of his owne kynne, or cõmytteth any suche vice. He that vseth persons against nature, which are called dum synnes. He that dothe nourysshe and styreth vp his lust with vnclenly wordes, hystoryes, songes, & ymages He that defyleth and corrupteth hym selfe with lokynge, touchyng, or other wanton thoughtes, whervnto he caseth fauoure. He that auoydeth not the causes: surfetyng, slouth, ydelnes, slepe, the company of suche men and women. He that with ouer gorgious apparell, & deckyng hym selfe, or with euyl maners entiseth other to the lust of the flesshe. He that dothe ministre house, lycence, place, tyme, or helpe to the workes of this abhominable lust. He that defendeth not an other mans chastite with all his counseyle and dilygence.

Agaynst the seuẽth offendeth he that vseth

vseth thefte, pillage or vsury. He that vseth false weyghtes and measures, or that selleth vnlawfull marchandise for other thā they be. He that taketh any inheritaūce vniustly / or other exaction cōmytteth. He that delayeth, or denyeth the rewarde of workes, or det. He that lendeth not to his poore neighbour, without takynge any aduauntage. All couetous men that labour to be riche, and they that by any other meanes kepe and withholde other mennes goodes. He that letteth not an other mannes losse. He that warneth not an other man to auoyde hurt. He that letteth his neighbours preemynence. He that enuyeth his neyghbours aduauntage.

Agaynst the eyght offendeth he that in iudgement doth hyde and suppresse the truth. He that with lyes and disceytes doth hurte. They whiche hurt with theyr flatteryng double tonges, and are all redy to please suche as are glad to heare complayntes. He that bryngeth in ieoperdy his neighbours lyfe or goodes, or falsely iudgeth and expoundeth his wordes and workes.

He

He that geueth hearyng to such euyl tonges, & helpeth them, & doth not resist them. He that vseth not his owne tonge to defende and excuse his neighbours name. He that reproueth not a sclaunder. He that spreadeth not abrode to the glory of god, and cõmendacions of his neyghbours name, as moche as his wytte, discrecyon, and reason iudgeth to be cõuenient, other mens vertues, hydynge theyr vyces. He that holdeth his peace knowyng the truth, and withstanderh not them that so do.

Agaynst the last two. The last two preceptes are the very marke set before vs, vnto the whiche we muste stryue to come by dayly labour & penaunce. trustynge in the helpe of god, and in his fauour. For our euyll desyres wyl neuer be vtterly destroyed, vntyll our flesshe be brought and renewed in to an other generacion.

¶ The .v. wittes are comprehended in the fyfth and sixth cõmaundementes.

¶ The seuen workes of mercy in the fyfth and seuenth.

¶ The seuen deedly synnes. Pryde in the

the fyrst and seconde. Lechery in the fifth. Wrathe and enuye in the fyfth. Slouth in the thyrde, yea & all other. Lykewyse the synnes whiche are towardes other, shewe them selues throughout al the cõmaundementes. For a man maye offende agaynste all the preceptes by cõmaundyng, counsaylyng or helping other. The synnes whiche are called dumme, and cry for vengeaunce to god, are contrary to the fifth and seuenth cõmaundementes. ¶ In all these workes we se none other thynge, but the loue of our selfe, whiche seketh his owne, and taketh from god, that which is gods/ & from men, those thinges which appertcine to men. It gyueth nothynge that it hath/ neyther to god, nor to man. Wherfore it may well be true þ (saynt Augustyne sayth) the heed of al synne is the loue of our selfe. Of this folowyth that the preceptes cõmaũde none other thynge but loue. Agayne forbyd nothynge but loue. And that he that kepeth the cõmaundementes, fulfylleth nothynge but loue. Agayne nothynge but loue breaketh the com-

maun-

maundementes. And that is it that Paule sayth: Loue is the fulfyllynge of all the cõmaundementes. Euen as wycked loue (that is to saye) the loue of thy selfe is the breakynge of the cõmaundementes.

¶ The fulfyllynge of the commaundementes.

The fulfyllynge of the fyrst commaundement, is feare and loue towardes god with an vnfained faith to truste constantly vnto god in all thynges, to betake our selfe playnely and purely vnto god in all poyntes, to mystrust and deny our selfe vtterly in all thynges, whether they be good or badde. Here put in what so euer is wryten in the holy scripture of fayth, hope, and loue towardes god, which are shortly conteyned in this fyrst precepte.

¶ The fulfyllynge of the seconde, is to prayse, to honour, to blysse, and to call on the name of god vtterly to despise and forsake our owne name and glory, so that god only haue ỹ prayse, whiche worketh all thynges that be good. Here taketh place what thyng

so euer is wryten in holy scrypture of the prayse of god, of gyuyng thankes to hym, of the name of god, of loye, and gladnes.

¶ The fulfyllynge of the thyrde, is to betake our selfe holly to god, that he may worke in vs, and do all thynges whiche shall be to his good pleasure. This cõmaundement requyreth poucrtie of spiryte, whiche sholde offre hym selfe to god, as deed, and not lyuynge in this worlde, that he may be his god, which on him selfe may take both his name and worke, accordyng to the meanynge of the two foresayd cõmaundcmentes. Herevnto appertayneth what so euer is commaunded vnto vs of worshyppyng god, of hearynge gods worde, or good workes/ by whiche we may subdue the flesshe to the spirite, so that al our good lyfe, and all our good workes be gods, and not our owne.

¶ The fulfyllynge of the fourthe, is with ful obedience & mekenes to submytte hym selfe to all officers, bicause it pleaseth god (as wryteth thapostle Peter) without contradiction, with-

out

out complaynt, & without any grud-
gynge. Hereunto apply what so euer
thynges are wrytten in scripture of o-
bedyence, humylytie, subiection, and
reuerence.

¶ The fulfyllynge of the fyfth, is suf-
feraunce, mekenes, peace, mercy / an
herte that is full purified with loue &
swetenes / clene without hate, wrath
& bytternes / not to his frendes onely,
but also to his ennemyes, yea and in-
differently to all men. Hyther cõferre
al the instructions of pacience, gentyl
nes, peace, and vnite.

¶ The fulfyllynge of the sixth, is cha-
stitye, sobrenes, shamfastnes, not of
dedes onely, but of wordes & maners,
yea and of thoughtes. Besydes that
attemperaunce of meat, drinke, slepe,
and what so euer doth helpe chastite.
Hytherto apply all places of holy scri
pture, concernynge chastite, fastynge,
sobrietie, temperaunce, prayer, wat-
chyng, labours, and in conclusion all
thynges that maynteyne chastite.

¶ The fulfyllynge of the seuenth, is
pouertye of spiryte, kyndnes, lybera-
litie, spendynge of our owne goodes

to

to profyte our neyghbours, to lyue without couetousnes and desyre of ryches. Here gather all that is wryten of couetousnesse / of goodes vniustly goten and possessed / of vsury / subtettie, euyll disceyte, of iniury, and hurte done / of lettynge of thy neyghbours profyte, or despysynge hym.

¶ The fulfyllynge of the eyghte, is a peasible and hole tonge, whiche hurteth no man, but profyteth all men / which setteth enemyes at one, which excuseth and defendeth them that be noted vycious persons, and synners / vntyll the tyme that theyr synne be knowen, and than he lamenteth and pityeth them, but yet speaketh none euyll by them. Suche simplicite and profyte is in speakyng. Herevnto apperteyne all thynges whiche are spoken of scilence, and speakyng / & what so euer toucheth the good name, honour, right causes, and profites of thy neyghbour.

¶ The fulfyllynge of the laste, is the perfyte and absolute purenes and despysyng (in the herte) of all temporall ryches, and bodyly pleasures, whiche thynge

thyng shal be done perfytly in the lyfe to come, and not vntyll that tyme.

In all these thyng, seest thou none other thyng but to loue other / that is, loue god, and thy neighbour. Whiche loue seketh not his owne profyte, but onely those thynges whiche belonge to god and to his neyghbour, whiche loue yeldeth & gyueth him selfe plainly to euery man, right gladly making them part takers of suche thinges as they haue, mete for reliefe & comforte of their necessitie, as accordig to right iudgement to the gyuer is thoughte conuenient.

¶ Nowe seest thou that in all these tenne cōmaūdementes in good ordre, and brefely, are conteyned all kyndes of informacyons, that are expedyente for mans lyfe, whiche if any man wyl do his diligence to kepe truly, he shal neuer be yale, no not one houre / but shal haue occasion to do good dedes, so that truly he shall neuer haue nede to chose to him other straunge works of mans inuencyon, neyther to be occupyed in such thinges as in no place are commaunded, and which in comparison

parison of the other, by god cõmaun-
ded, is lytle profitable eyther to hym
selfe, or to his neyghbour. It is cup-
dent that in all these preceptes there
is nothynge wryten whiche teacheth
vs to serue our selues, eyther to do, to
leaue, or to requyre of any man, that
whiche concerneth our owne profite,
but onely what we are bounde to do/
that is to saye, to god, & to his neygh-
bour. So that euen blynde men may
well perceyue that the fulfyllynge of
the cõmaũdementes standeth in loue
towardes other, & not towardes our
selfe. For man of his owne nature se-
keth and auoydeth sufficyently that
whiche is for, or agaynst his profyte/
so that it nedeth not to moue hym to
it, but moche rather to brynge hym
from it. Therfore he lyueth best whi
che lyueth not to hym selfe. And con-
trary, he lyueth worst whiche lyueth
to hym selfe.

This is theffecte that the.x. cõmaũde-
mentes teache, wherby it is manifest
that there be but fewe that lyue wel,
yea in that we are men, none of vs ly
ueth well. This knowen, we muste

lerne

lerne of whome to aske this excellent
gyfte, to lyue well, so that we may ful
fyll these cõmaundementes.

Johan. xiiij. Christ. yf ye loue me/
kepe my cõmaundementes.
Luc. xj. Christ. Happy are they that
heare the worde of god, and kepe it.
James. ij. who so euer shall kepe the
hole lawe, and yet faile in one poynt/
he is gylty in all. For he that sayd:
Thou shalt not cõmyt aduoutry, said
also: thou shalte not kyll.
Eccles. ij. They that feare the lorde,
kepe his cõmaundementes.

¶ These ben the fyue
wyttes gostly.

Mynde/reason/wyll/ ymagination/
and vnderstandynge.

¶ These ben the. v. bodyly wyttes.
Hearynge/seinge/smellyng/tastynge
and touchynge.

¶ The. vij. goostly dedes of mercy.
Teache/ counsell/ chastyse/ comforte
forgyue/ suffre & pray for thy enemyes.

¶ The. viij. bodyly dedes of mercy.
Fede the hongry/ gyue drynke to the
thursty/

thursty/clothe the naked/ herborowe the herbourles/comforte the sycke/ vi syte the prysoners/ and bury the deed.

¶ These folowyng ben the. vij. gyftes of the holy goost, that euery man sholde desyre to haue, and kepe.

Wydome/ coũsel/ knowlege/ pitie/ vnderstandynge/ strength/ & drede of god.

¶ These folowynge be the. iiij. cardynall vertues.

Temperaunce is a meane bitwixte to moche & to lytel, & standeth in takyng sufficiently that nedeth, & in refusyng that is to moche or to lytell vtterly.

Ryghtwysnes, is a payinge of a duty to eche thyng that it duly longeth vnto/ as to god praysyng and thanking, to thy neyghbour loue & charite, and to thy selfe busynes to fulfyll goodes wyll and his cõmaundementes.

Prudence or wysdome, is a vtue that departeth good from euyll / & it standeth in chosyng good, & refusing euyl.

Strengthe maketh any myghty and hardy to do great thinges for the loue of god, & in suffrynge paciently aduersite, and mekely takynge prosperite.

¶ These

¶ These be the seuen sacra-
mentes of holy churche.

Babtysme/ wedlocke/ the sacrament of the aulter: confirmacion/ ordre/ penaunce/ and the last enoyntynge.

¶ These. vij. thynges folowyng sholde we haue euer in our mynde.

The synnes that we dayly do. The shorte tyme that we shall abyde here. The vncertaynte of the daye of our deth. The vnstablenes and frayltie of vs. The strayte & ferefull iudgement of god. The bytter and vnspeakable paynes ordeyned for synnes. The euer lastynge losse of eternall glory.

¶ Thabolysshynge of the bysshop of Romes pretensed & vsurped power & iurisdiction with-
in this Realme.

Ye shal vnderstande that the vnlaw-full iurisdiction, power, & auctorite of longe tyme vsurped by the bysshop of Rome in this realme, who than was called pope, is now by gods lawe iust ly, lawfully, & vpon good groũdes, rea sons, & causes, by auctorite of parlia-ment/ & by & with the hole cõsent and

agrement of all the bysshops, prelats, & both the vniuersities of Oxforth, & Cambrydge, & also the hole clergie of this realme, extincte & ceased for euer, as of no strengthe, value, or effecte, in this realme of Englande. In whiche realme the said hole clergie, bisshops, prelates, & cu[illegible] of the conuocacyons of both prouinces, with also the vniuersities of Oxforth, and Cambridge, haue accordyng to gods lawes, vpō good & lawful reasons and grounded, knowleged the kynges highnes to be supreme heed in erth, imediatly vnder god, of the churche of Englād, which they knowlege confessed, being now by parliament establysshed, & by gods lawes iustifiable to be iustly executed: So ought euery true christen subiecte of this realme not only to knowlege, & obediently to recognyse the kynges highnes to be supreme heed in erth of the churche of Englande, but also to speke, publysshe, & to teache they children & seruaūtes the same, & to shewe vnto them how that the said bysshop of rome hath heretofore vsurped, not only vpon god, but also vpon princes

of

of this realme, & theyr progenitours.

¶ An order and forme of byddynge of the bedys, by the kynges commaundement.

¶ Ye shal pray for the hole ꝯgregacion of Chrystꝭ churche, & specially for this church of Englande, wherin first I cõmende to your deuout prayers ẏ kingꝭ most excellent maiestie, supreme heed imediatly vnder god of the spiritualtie and tẽporaltie of the same churche: & the moost noble & vtuous lady quene [illegible], his moost laufull wyfe.

Secondly ye shall pray for the clergie, the lordes temporall & cõmons of this realme, besechyng almyghty god to gyue euery of thẽ in his degre grace to vse thẽ selues in suche wise as may be to his contentacion, the kynges honour, and the wele of the realme.

Thyrdly ye shall pray for the soules that be departed abyding the mercy of almighty god, that it may please hym the rather at the cõtemplacion of our prayers to graũt them the fruycion of his presence.

¶ God saue the kynge.

¶ A copy

¶ A copy of thacte made for thabrogacion of certayne holydayes.

FOrasmoch as the nõbre of holy dayes is so excessyuely growen and yet daily more and more by mens deuocion, yea rather superstician was like further to encrease, that the same was & sholde be not onely prciudicial to the cõmon weale, by reason that it is occasion as wel of moche slouthe & ydelnes, the very nourysshe of theues vacabõdes, & of diuers other vnthrift tynes & incõueniences/ as of decay of good misteries & artes, bryle & necessarie for & cõmon welth, & losse of mans fode many times, being clene destroied through the superstitious observaũs of the sayd holydayes, in not takynge thopportunite of good & serene wether offred vpon the same in tyme of harnest/ but also pernicious to the soules of many men, whiche beynge entysed by the licencyous vacacion & libertye of those holydayes, do vpon the same cõmonly vse & practyse more excesse riote and superfluite, thã vpon any other dayes. And sith the sabboth day was ordeyned

ordeyned but for mans ble, & therfore ought to gyue place to the necessitie & bedoue of the same whan soeuer that shall occurre: moche rather any other holyday institute by man. It is therfore by the kynges highnes auctorite, as supreme heed in erth of the church of Englande with the cõmon assent & cõsent of the prelates & clergie of this his realme in conuocacion laufully assẽbled & congregate amonge other things decreed, ordeyned and establysshed.

¶ First that the feest of Dedicacion of the churche shal in al places throughout this realme be celebrated & kepte on ỹ first sonday of ỹ moneth of Octobre for euer, & vpon none other daye.

¶ Item that the feest of the patrone of euery churche within this realme, called cõmonly the churche holyday, shal not frõ hensforth be kepte or obserued as a holyday, as heretofore hath ben vsed, but that it shall be laufull to all & syngular psons, resident or dwelling within this realme, to go to their worke/occupacyon or mysterye/ & the same truly to exercyse & occuppe vpon the said feest, as vpon any other worke-

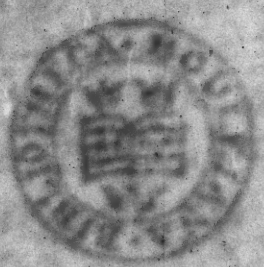
kieday

kieday/except the said feest of churche holyday be such as must be els vniuer sally obserued / as a holydaye by this ordinaſice folowynge. ¶ Also that all those feestes or holydayes which shal happē to occurre, either in the haruest tyme, whiche is to be cōpted from the fyrst day of July, vnto the .xxix. day of Septembre, or els in the terme tyme at Westminster, shall not be kepte or obserued frō hensforth as holydayes, but ꝑ it may be laufull for euery man to go to his worke or occupaciō vpon the same, as vpon any other workye-day, except alwayes the feestes of the apostles, of our blessed lady, & of saint George. And also such feestꝫ as wher-in the kynges Judges at Westminster hall do not vse to syt in iudgement, al which shall be kepte holy & solempne of euery man, as i tyme past hath ben accustomed. ¶ Prouyded alwayes, that it may be lauful vnto all preestes & clerkꝫ, as wel secular as regular in ꝑ foresayd holydayes now abrogate, to synge or say theyr accustomed seruyce for those holydayes in their churches: so that they do not the same solēpnely

nor

nor do rynge to the same after the ma
ner vsed in hygh holydayes, ne do cō=
maunde of indict the same to be kepte
or obserued as holydayes.
¶ Finally, that the feest of ẏ natiuite
of our lorde, of Easter/ of the natiuite
of saynt Johñ the baptyst/ & of saynt
Mychael tharchaungel/ shall be from
hensforth compted, accepted, & taken
for the.iiij. generall offrynge dayes.
¶ And for further declaracion of ẏ pre
mysses: be it knowen ẏ Easter terme
begynneth alwayes the.xviij. day af=
ter Easter, reckenynge Easter day for
one/ & endeth the monday nexte after
thascēcion day. ¶ Trinite terme begi
neth alwayes ẏ wednesday next after
thoctaues of Trinite sonday/ & endeth
the.xi. or.xij. day of July. ¶ Myghel=
mas terme begynneth the.ix. or.x. day
of October/ & endeth the.xxviij. or.xxix.
daye of Nouembre. ¶ Hillary terme
beginneth the.xxiij. or.xxiiij. day of Ja
nuary/ & endeth the.xij. or.xiij. daye of
February. ¶ In Easter terme vpon
thascencion day. ¶ In Trinite terme
vpon the natiuite of saynt Johñ bap=
tist. ¶ In Myghelmas terme vpon
Alhallon

Alhallon daye. ¶ In Hillary terme vpō Candelmas day. The kynges iudges at Westminster do not vse to syt in iudgement, nor vpon any sondayes.

¶ Imprynted at London in Flete strete, at the sygne of ℔ sonne, by mr Johan Byddell.
Anno dñi. 1537

Cum priuilegio.